

and fills united (heaven and earth
-with, light),
like- the. lustre of the radiant (sun).
Thou, as soon
as manifested, hast pervaded all the
world with
devout acts, being (both) the father and
son of the/
gods/

2. The wise₃ the humble₇ and
discriminating
AGENT-IS the giver of favour to food_; as
the udder'
of cows (gives sweetness to the milk).
Invited (to-
the ceremony), he sits in the sacrificial
chamber,
diffusing happiness[^] like a benevolent
man, -amongst
mankind.

3. He diffuses happiness in a dwelling,
like a son
(newly) born; he overcomes (opposing)
men, like an
animated charger. Whatever (divine)
beings I may,
along with other men, invoke (to "the
ceremony),
thou, A&Nij assumest all (their) celestial
natures,¹³

4. Never may (malignant spirits)
interrupt those
rites in which thou hast given the (hope
of) reward
to the persons (who celebrate them);
for, should
(such spirits) disturb thy worship, then,
assisted by

^a *Decdndm pita jwsbrah san.* The passage is
also explained, the
protector₅ either of the gods, or of the priests
(*ritwijdm*)[^] and their
-messenger, that is, at their command, like a son:
but. the expres-

sions are, probably, to be used in, their literal sense, with 'a metaphorical application. *Agw*, as the bearer ^of oblations, may be said to give paternal support to' the gods | ^hilst he is then-son, as the presenter, to them, of sacrificial offerings:

^b .:/.#., *fatfaddevatdr&pb "bhavati)*—lie becomes of the form, or 'nature, of that deity; as in the text *Twam Agne Yaruno jdyase*, **gat** *twam Mfro ttwas**, - \$*,—Thon art bom &s *Yaruna*, thou . beemest [T. DDL,-. 1.; see To!.- in., " p. .237.]